



METHODIST PROTESTANT.

NEW SERIES--VOL. 1.]

BALTIMORE...JULY 8, 1831.

[NO. 27.]

EDITED BY GAMALIEL BAILEY, M. D.—PUBLISHED FOR THE METHODIST PROTESTANT CHURCH, BY J. J. HARROD, BOOKSELLER, BALTIMORE.

POETRY.

BIGOTRY.

In times like ours, 'twere wise if people would
Well scrutinize their zeal for doing good.
A few plain questions might suffice, to prove
What flows from party—what from Christian love.
—Our prayers are heard—some Mussulman, at last,
Forsakes his prophet—some Hindoo his caste;
Accepts a Saviour, and avows the choice:—
How glad we are, how much our hearts rejoice!

The news is told and echo'd, till the tale
Howe'er reviving, almost waxes stale.
—A second convert Gospel grace allures—
O, but this time he was not *ours* but *yours*;
It came to pass we know not when or how;
—Well, are we quite as glad and thankful now?
Or can we scarce the rising wish suppress,
That *we* were honour'd with the whole success?

There is an eye that marks the ways of men,
With strict, impartial, analyzing ken:
Our motley creeds, our crude opinions, lie,
All, all unveil'd to that omniscient eye.
He sees the softest shades by error thrown;
Marks where His truth is left to shine alone;
Decides with most exact, unerring skill,
Wherein we differ from His word and will.
No specious names nor reasonings, to His view,
The false can varnish, or deform the true;
Nor vain excuses e'er avail to plead,
The right of theory for the wrong of deed.
Before the urembarrass'd, just survey,
What heaps of refuse must be swept away!
How must its search from every creed remove,
All but the golden grains of truth and love:
Yet, with compassion for our feeble powers,
For oh! His thoughts and ways are not as ours!

J. TAYLOR.

ORIGINAL ESSAYS.

For the Methodist Protestant.

NUMBER V.

MINISTERIAL CHARACTER.

Mr. Editor,—Literary accomplishments ought to be viewed in subordination to the influence of the spirit of God. They are undoubtedly of vast importance to the character and influence of a Gospel Minister. They will enable him to "preach the word" with the greater success; to present the truths of God in such a language, and accompanied with such arguments, as will never fail deeply to impress the minds, convict the consciences, and suitably affect the hearts of his hearers.—Ministers, possessed of a deep and an experimental knowledge of religion,—a correct, chastened and an extensive view of Gospel doctrines and precepts,—a general knowledge of mankind,—and a competent knowledge of such books as tend to unfold, explain and enforce the truths of revelation—is at once prepared to go forth and combat error in all its various ramifications and specious presentations. His natural and acquired abilities are the great "weapons of his warfare, mighty through God, to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

God has been pleased, in every period of the Church's history, to call and employ men, whose peculiar talents and superior abilities have been instrumental in establishing and giving permanency to the principles and institutions of the Gospel; and at no future period of her

history, will he deprive himself or his people of such valuable and efficient auxiliaries. At the same time the Church is not to run into the other extreme. While she carefully avoids employing men in the capacity of ministers, who evince a destitution of the necessary to sustain themselves respectably before their hearers, she should nevertheless beware of rejecting men who have evidently been marked out as fit and suitable instruments to carry on the great work of the Lord; who, notwithstanding deficiency in reference to literary accomplishments, possess good natural understandings, and only need facilities for future improvement and some practice, to shine forth as "bright and burning lights" in the world, to show themselves the called and sent of God into his vineyard. These men, though destitute of popular attainments—though not abounding in rhetorical flourishes, affectation of wit, or parade of vain philosophy, will nevertheless make a simple, plain and an effectual appeal to the consciences of their audience. Thoroughly versed in the gospel scheme of salvation, and the moral diseases of mankind, they are useful physicians in prescribing for maladies of the heart.

We have seen the man, with no pretensions to human learning, unable to adorn his sermon with classical quotations or poetical images, present truth in a forcible manner, explain the nature and grounds of true religion lucidly, expose the heinous character of sin vividly, and enforce the solemn truths of christianity with sanctions and motives, powerful and irresistible; and at the same time, his voice and words and gestures would correspond with his topics, overwhelming his audience with their unaffected simplicity and pathos. Thus have sinners been convinced and converted by the plain, unvarnished, scriptural truths, delivered by the pious, though illiterate man of God. On the other hand, there is one, who boasts of his scholastic attainments; shewing in his sermons a great extent of learning—skill in languages—knowledge of antiquity—depth of judgment—sprightliness of wit, &c. yet he fails in convincing and converting his audience. Why this success on the part of the illiterate, and failure on the part of the learned Minister of the Gospel? The reason is plain: The one altogether preaches Christ and him crucified; the other preaches himself;—at least, there is so much pomp, parade and show displayed by him, that his hearers are kept looking at him and his exhibitions—forgetful of Christ who is the great object and aim of all true gospel preaching.

What fearful account will the minister have to render, who has applied himself to study, not for the purpose of recommending Christ, but himself,—not to excite in the minds of his hearers a love for the doctrines and precepts of the gospel, but love and admiration for his brilliant talents! Better for that man, he had never been born, than to have "handled the word of God deceitfully," and "preached himself," not Christ Jesus the Lord! These time-servers in the ministry; these literary butterflies, have been and will be a curse to the Church and to the world. It is to be feared, that some of the young ministers of our day are copying their example, imperceptibly to themselves,—studying to gain a great reputation in the sight of men, more than that "honour which cometh from God;"—so anxious to please the ear, so fearful of alarming and disquieting the conscience of a sinner, that they paint the horrors—the everlasting horrors of hell, in so fascinating and imposing a style, as really to engage the sinners in viewing their exhibition as a poetical description, instead of making him feel that the wages of sin is death. So did not Christ. So did not the first ministers of Christ. So ought not the Ambassadors of Christ now.

We close by saying that, as the Temple of God is not to be made the receptacle of ignorance, weakness, and

bombast, so it ought not to be the theatre of pride, ostentation and ridiculous buffoonery. Let Boanerges thunder to his hearers and alarm them with the terrors of Sinai; Let Barnabas soothe them with the melody of Zion; and let Apollos by his eloquence mightily convince them by the Scriptures, that Jesus is the Christ. But whether Paul, or Apollo, or Cephas, let all preach Christ. Let the Church esteem them only, so far as they esteem Christ,—looking upon all her ministers, as the servants of the Church, employed by Christ to build up his spiritual temple in the world; each, having his place assigned him; each, called to contribute his portion of labour, and to do it according to his ability;—remembering that the *weakest* instrument is necessary and useful, and that the "greatest should be the servant of all."

W.

For the Methodist Protestant.

EDUCATION OF MINISTERS.

Mr. Editor,—Much has been written upon the educational qualifications of a Gospel Ministry; and it seems to be the opinion of all Churches, that a minister should be well educated.

I have nothing to object to an educated minister, and heartily wish they all could be educated. At the same time, I am very far from undervaluing the successful labours of those ministers, who have been deprived of the means of education: nor can I believe it absolutely necessary, that all the ministers of the gospel should be either deeply scientific, or highly literary. Experience has taught us, as Methodists, a wholesome lesson on this subject. It has not been the most learned, that have been the most instrumental, in the conversion of sinners. It would seem that God is still disposed to make use of the weak things of this earth to confound the wise.

I admit that learned men in the ministry are of great importance to the Church, and therefore God calls such; but we must believe he calls many of the unlearned also, and that their labours are abundantly blessed.—Many men are there, of sound sense and deep piety, who have not been blessed with a good English education, and who cannot speak grammatically, even their own language: many such have been called of God, and have been the means of the conversion of thousands. Their talents peculiarly adapt them to preach to those, who, like themselves, have had no educational advantages; often, indeed, they are made instrumental in the conversion of men of high literary attainments.

If the object of the Church were to persuade into her communion, the wise men of this earth alone, it might be well to confine herself to literary ministers; but such is not the object of Methodist Protestants; they wish the conversion and the admission into their fellowship of the poor as well as the rich, of the illiterate as well as the learned; for her doctrine is, "that God is no respecter of persons." If our ministry should be selected only from the learned, we would soon witness a decrease in its numbers and efficiency. When men receive liberal educations, they are apt to set no mean price upon their acquisitions. Hence they betake themselves to respectable and profitable professions, which they can seldom be persuaded to relinquish, for the fatiguing labours and scanty reward of an itinerant minister.

Learning is very desirable; every minister should endeavour to learn as much as he can, and by all means, the grammatical structure of his own language, so as to speak correctly: but we should be careful that we lay not too much stress upon learning. Although I cannot say that in every thing, I am pleased with the manner of preaching of Mr. Benjamin Abbott, (because I understand his expressions were sometimes indelicate,) I still wish we had many men as pious, of as much faith, and as successful in winning souls to Christ as was he.

I could excuse some blunders in such a man. Can any person, who reads his history, doubt of his call to the ministry? If not, should we be wiser than Jehovah, and attempt to limit Him in his selection?

The congregations of professing Christians are not perishing so much for the lack of knowledge; but too many of them have morbid tastes, and cannot feed upon strong, plain, and wholesome food. They would have the gospel ingeniously minced to suit their very refined palates. If a minister, in the words of the Bible, should say that "the wicked shall be turned into Hell, with the nations that forget God;" that sinners will be cast into a lake of fire and brimstone, where there will be weeping and gnashing of teeth," "that the smoke of their torment shall ascend up for ever and ever," &c.—the cry will be immediately, "he is too rough." If, however, he shall be able to devise a metaphysical argument or bring to his aid some fine rhetorical flourishes; shall be able in his descriptions of Heaven and Hell to introduce some classic allusions, discoursing fluently of Elysian fields, or Tartarean gulphs; to soar on fancy's wing from star to star, or give glowing descriptions of an ever-verdant Paradise, a softly gliding river, and the wide-waving tree of life,—O! then he is a delightful speaker; profoundly argumentative or highly poetical! All the while, may be, a majority of his congregation do not understand his argument, or are unacquainted entirely with his classical allusions; on whose mind his argumentation and description are alike lost. Such congregations there are; and Jesus Christ has taught us, that the poor must have the gospel preached to them.

I would not be understood as objecting at all to a preacher's bringing forth all his learning to the support of the gospel; or his rhetoric or his fancy in the embellishment of his subject. These are all useful, and no man is more pleased with them than the author of these remarks; but my object is to decry the notion that none but such men are to be admitted into the gospel ministry. That man's taste must indeed be refined, who cannot endure a common sense sermon, because not delivered in the finest style of elocution. It does not always follow, however, that the most learned are even the most eloquent. I hold that man to be the best preacher, who is instrumental in the conversion of the greatest number of sinners, whether he be learned or unlearned. The fact is, were we to employ none but the learned, we should have very few itinerant ministers, as there are very few well educated or classical men now in our itinerant ranks: yet we have many invaluable and useful ministers, who are "qualified and efficient," and who are not "burdensome."

I was greatly pleased with the observation of a learned and pious minister of the Protestant Episcopal Church, now in full life and of considerable eminence. He attended a Methodist meeting on the Eastern Shore of Maryland, some years ago, and heard quite an illiterate minister preach in the demonstration of the spirit and with power. After meeting was over and we had arrived at the house, where the minister put up, some one in company observed to him that the preacher was a great blunderer. His reply was: "Mr. R.— is evidently not a learned man; but he blundered into the people's hearts, and that is the kind of preaching to do good." During the discourse, this episcopal clergyman wept, and afterwards united with the congregation in partaking of the Lord's supper.

Without laying too much stress on learning, I highly approve of the proposed Education Societies, and am willing to contribute to their establishment; as they would afford facilities to young men, disposed to enter the ministry, for acquiring some of the necessary branches of useful education. I may be a little old fashioned in my notions, but I cannot help thinking that, if the Methodist Church had rejected all the ministers, offering to travel in her ranks, who were not educated, some of her ablest men would have been kept behind the curtain. Too many of them, however, after they had risen to eminence in her fellowship, were compelled by pecuniary and family considerations, to locate and seek the means of a comfortable subsistence. There is no individual, I think I can safely say, more disposed to see the ministry well supported, than the writer of these lines. Their minds should ever be kept above the fear of want; and the people to whom they are sent, should always feel themselves conscientiously bound to render them and their families comfortable.

These reflections, Mr. Editor, have originated from the great stress, which I have sometimes heard laid upon the necessity of a learned ministry; and from a fear that some persons may feel disposed to think, that we set a poor estimate upon efficient men without education.—This is not generally the fact in our Church, so far as I am acquainted with the members or ministers; and I believe there are few, if there be any, who would attempt to limit our ministry to the learned. We believe it to be

the duty of all ministers to understand the word of God, in order to teach it—but men of plain education can do this, and are consequently entitled to high consideration.

P. B. H.

DIALOGUES.

For the Methodist Protestant.

NUMBER II.

DIALOGUE BETWEEN REASON AND AUTHORITY.

Authority.—Abdicate in 1832! At the next General Conference! In the city of Philadelphia! Ah! Reason! You would persuade us! But at best, you are such a blind and erring guide, and in physical science know so very little, and in religion nothing, that it is, in the highest degree irrational, unphilosophical, and irreligious, to oppose your conclusions, to the unerring dictates of the Itinerancy. It hath ever, (with some exceptions) been acknowledged, from the earliest ages of Episcopal Methodism, that the Itinerancy, as the supreme ruler of the whole Church—local ministers, preachers, and laymembers—hath exercised an acknowledged primacy and spiritual jurisdiction, as of divine right, over all the sections of American Methodism. In proof of our right, we refer you to the good we have effected, and which is now being effected.

Reason.—I think it is evident, that the Church of Rome, or any other particular Church, might have infallibly delivered to us all the mysteries and precepts of the christian religion, without thereby acquiring the smallest right to be considered, of divine right, as an infallible guide in decreeing, or enacting, and administering, moral discipline.

A. We never professed infallibility.

R. Why then do you assume full powers to make rules and regulations?

A. Because it is one thing not to err, and another, to be exempt from the possibility of error.

R. You do not expect people to refuse the evidences of their senses?

A. Indeed we do—in cases of duty. I refer you to the Book of Dr. B. in which he vindicates us—and to our last Report, dated at Pittsburg.

R. But, that Book, and that Report, deny religious liberty to the people. Therefore I must condemn them as being both unscriptural and unreasonable.

A. Let one of our family define religious liberty: "If by religious liberty it be only meant, that every man should be at liberty to inquire into the fact of divine revelation, and to examine the evidence of the testimonies brought to ascertain its reality, it is clear that this is the natural right of every rational creature. The same must be said of the right that each one has to examine the evidence of the extrinsic credibility, relative to the divinely established medium, by which the revealed doctrines are to be communicated, with certitude, to mankind. Without this, we should be exposed to mistaking the erroneous opinions of men for the revealed truth of God." But, these remarks hold not so truly in matters of moral discipline, or, in church government. For, if christian people refuse the services of their guides, they must blunder on to their own dispersion. Again, as one very justly remarks, the authority of those, who are *de facto* rulers of the Church, is either to be implicitly followed, or it is not.

R. You speak now only of the authority to make moral discipline and to administer it?

A. You may include the divinely authorized right to expound gospel doctrines and ordinances. We insist upon authority.

R. To be consistent you should do so. On your ground, it was the duty of every Jew to reject the Gospel, and to receive, with implicit faith, the decrees of the high-priests and council, when they pronounced Christ to be an impostor: and it was the duty of all Christians under the second Constantine, in the fourth century, to have submitted to the decisions of the Arian Councils, which were adopted by the prelates and doctors, the legitimate governors and expounders of the Church.

A. Here is a precious example of your boasted powers. Let the whole world judge of your fairness! Harken to what one of our family demonstrates.—Surely you will say no more. "If, in the order of the Levitical priesthood, one was divinely established as high-priest, to preside with sovereign authority over all the others, and to exercise supreme jurisdiction, in all matters and causes relating to religion:—it was to shew a pattern of the form of spiritual government to be established in the Christian Church, in which one order of men was to be appointed to preside as supreme pastors over all other ministers, and as heads over the mystical body of Christ."

R. As you have utterly confounded me, let another answer:—Whenever the priests of Thibet shall become acquainted with the books of Moses, they will probably discover, with equal sincerity, and with equal truth, that the Jewish high-priests was designed to be a type of their grand Lamas.

A. Sheer perversions! Whether you will hear or forbear, be it known to you, and to all whom it may concern—there is a supreme teaching and governing authority, which is fixed, and shall be fixed—a central power, which, by its influence, gives light and motion to the subordinate authorities, and holds all the parts of the church strongly united together, as one regular and harmonious system. And whosoever break asunder their connexion with this centre of unity, cease to belong to this system. They become wandering stars, moving in devious tracts, and growing more and more obscure and languid, as they recede further from the central source of its light and action.

R. Dinner is ready.

S.

POETRY.

HUMILITY.

How cheerfully the unpartial Sunne
Gilds with his beams
The narrow streams
O' the brooke, which silently doth runne
Without a name!

The largest mountains barren lye,
And lightning feare,
Though they appeare
To bid defiance to the skie;
Which in one houre
We've seen the opening earth devoure,
When in their height they proudest were.

The humble man heaves up his head.
Like some rich vale
Whose fruits ne'er faile,
With flowers, with corne, and vines o'erspread;
Nor doth complaine
O'erflowed by an ill-season'd raine,
Or battered by a storme of haile.

Like a tall ship with treasure fraught,
He, the seas cleere
Doth quite steere:
But when they are to a tempest wrought;
More gallantly
He spreads his saile, and doth more high
By swelling of the waves appeare.

HABINGTON.

TEMPERANCE.

For the Methodist Protestant.

TEMPERANCE SOCIETIES.

Mr. Editor.—In many places, the good effects of Temperance Societies, and of the various efforts of different christian denominations in discouraging the use of ardent spirits, are very visible; and drunkenness, with its train of evils, is becoming, we think, less frequent. We regret to know, that there are many professed christians, of divers names, who yet not only refuse to join a Temperance Society, but refuse to discourage the use of spirituous liquor in their houses. They say they feel no inconvenience from it, and therefore, it is not necessary for them to deny themselves of this luxury of life. Experience has taught many the fallacy of this excuse. Many temperate men, by the use of ardent spirits, have become intemperate; and if we have so great fondness for them, as to make us unwilling to unite in the general effort to put down the practice of dram-drinking, we ourselves are certainly in danger of becoming drunkards.

Let any reflecting man cast his eyes around him, and see the ravages which drunkenness has spread in families and neighborhoods; and he must be convinced of the propriety of using every means within his power, to stay its desolating march. It is known that, in many families, from noon till nearly night, this accursed poison is dealt out to every visitor; and is often pressed upon the young men even against their consent. Indeed, as a mark of respect, the man of the house must ask his visitor to take a drink of brandy and water with him; and a refusal would be construed into a breach of politeness. Is it to be wondered at, then, that we see so many drunkards?

It is fashionable to drink, and, on particular occasions, and under particular excitements, it is *fashiona-*

ble to get intoxicated, or to make others intoxicated. Now if it were considered a *disgrace* to get drunk—and it should become *unfashionable* for gentlemen to drink brandy and water, there would be no temptation to our growing youths ever to taste spirits; hence, might we expect a rising generation, free from the vice of intemperance. Any man who has any respect for his children, then, should patronize Temperance Societies, and by precept and example, openly decry the use of all intoxicating beverages.

There is a certain practice which annually makes hundreds of drunkards, and that is, the practice of *electioneering treats*. In Maryland and many other states, for months before a congressional election, the candidates for office and their friends are engaged in continual scenes of revelling and dissipation. The man who can squander the most ardent spirits, is generally the most popular. He must not only treat every one, but he must drink with every one; and thus, by little and little, he imbibes a fondness for rum, and too often abandons himself to habits of inebriety. The voters, themselves, though going forth with an honorable object in view, too often become involved by this means, in riot and dissipation; and many, hitherto sober men, carry back with them the demon of intemperance to desolate their homes, and ruin the happiness of their wives and children.

Every observant man, in places where this system of electioneering is carried on, must have seen the tendency which this state of things has to bring drunkenness and ruin in its train. This demoralizing practice might be abolished, if all the members of all the christian churches would pledge themselves not to vote for any man, who himself would treat, or whose friends would treat for him.

Soon, then, would an end be put to this shameful—this nefarious practice; many a family would be saved from ruin, and many a soul from perdition.

H.

EDUCATION.

For the Methodist Protestant.

THOUGHTS ON EDUCATION,

In relation to the Methodist Protestant Church.

MR. EDITOR,—The important subject of Education, is very seasonably introduced to the readers of your paper. Hitherto, however, no one of your writers has given his reflections on that subject, desirable scope.

As a religious community, organized in an age of great things, and in the bosom of one of the most enlightened and happy countries, our plans and achievements should correspond with our circumstances. They should not only be liberal and enlightened, but extensive and excellent. If it can be said in truth, that as a community we are just born, it must be evident that we are born veterans; and that we are at once prepared to exert no inconsiderable influence on the great events, with which this age is fraught.

As a christian community, we are identified by important characteristics, which it should be our care to preserve inviolate; else should our names be blotted out, and our people amalgamated with the other members of the great christian family. If, as we believe, our distinctive existence as a religious denomination, is important to Society and the cause of Religion, the education of our children as well as of our ministry, and that too, in the bosom of our community, will be vastly subservient to our influence and consequent capability for usefulness. A majority of young men who receive a learned education, graduate from home, especially those from the sparsely-populated districts of the United States. If our children must be sent one hundred miles from home, quite as well they should go five hundred or more; the difference of expense would be inconsiderable, and the difference of time, with the present facilities for travelling, equally so. We make this remark in view of pointing out Baltimore as a fit education—capital for our Church. Baltimore deservedly ranks in the first class of American cities; Baltimore is the heart of Protestant Methodism; and Baltimore should be the nursery of every Protestant Methodist child, hitherto sent one hundred miles from home for his education. Baltimore is the heart of our fellowship, and as such, the natural point of union for all the extremes of our body. Her enterprize traverses every sea, visits every country on the globe, will soon span the obstructive mountains, and pour the produce of the west into her already abundant markets. Board will be moderate; her rolling site is at once romantic and wholesome, her water good, climate healthful, and her society unexcelled by any in the Unit-

ed States. If in Baltimore we had a Seminary well conducted, for the education of our children as well as our ministry, soon the youth of our fellowship and friends, would flock thither as to a family asylum, finish their scholastic studies profitably, return to their kindred vastly improved in mind and morals; and through subsequent life they would remain fast friends to our Zion. Without some such provision, our youth will return from other schools, with all the diversities of sentiment, feeling and character, that can well be imagined. Man is to a great degree the creature of education: how important to have him trained while young, in the way he should go, that when he is old he may not depart therefrom. Were it admissible, I could give you sad recitals on this subject; for the sorrows of many of my brethren in relation to their sons have reached my ears.

The finishing an education, so called, is frequently a crisis in human life: it generally occurs from home, and consequently beyond the care and controul of parental love. How desirable then to have our youth, at such a period, under the care and controul of those whose sentiments, feelings, and final hopes, are the same as our own. Education, finished in the ordinary way—and how often the case, that the once confiding, affectionate, devoted child, returns home from a distant college, proud as Lucifer, and dissipated as Bacchus; perhaps a swaggering little sceptic, or whatever else is despicable: not only a family drone, but a family pest. Should he call himself a christian, what is he? perhaps a christian indeed and in truth; but more frequently a querulous sectarian; the mere shade or satellite of a bigoted preceptor.

On the propriety of educating our Ministry, at least to the extent of a sound English education, enough has been written. But the one hundredth part of the sensitive fears of our friends on that subject, has not been attended to. Their fears must be removed, or their aids and sanction never will be cordial. On the one hand, they loath ignorance; on the other they abhor learned drones, scientific formalists, vapouring pedants. The doctrines of Methodism, and her extemporaneous, interchanging plan of ministerial service, they know to be popular with more than a million of the American people, and in this number is embraced the extremes of Society, and all the intermediate grades. Can our people lose sight of the instruments, through whom Methodism has been established in so short a period, when so many of our veteran preachers yet remain unsubdued by the toils of time, and still crying, as they enter the land of life, 'behold! behold! the Lamb?' the question will be asked, "are they learned men?" What is learning? Who will answer these two questions wisely, and say, they are not, in the main, learned? Is solid learning a knowledge of things, beings, and their proper relations? Who is most skilled in these, vaunting pedant, you or they? Is grammar, a knowledge of words and of their proper relation to each other, so as properly to combine and clearly to convey ideas? Who, in this, is master workman, you or they? When useful knowledge is once acquired, why be pertinacious about the means or the place? Academies, colleges, elementary and classic authors, are, to be sure, important aids of a useful education. Men, however, may have had the benefit of all these, and at last appear before society, prim pedants or classic clowns, without common sense or capacity for usefulness.

Our oldest preachers commenced their education, when most of this country was a wilderness: before them, forests have fallen, solitary places have been made glad, the wilderness has bloomed as the rose, savages have been civilized: in a word, they have educated themselves, and been instrumental in rearing a great Church. Let none of our brethren or friends imagine that our present tenacity for education, is tacit disrespect to those beloved veterans. They have honorably and usefully sustained themselves through a long and trying campaign; and amidst innumerable toils, be it said to their honor, they have kept pace with the rapid improvement of society. Let no young minister of the present day, without a good English education at least, imagine that he stands on even ground with those fathers: nor let him dream that American Society is now, what it was when they commenced their toils. They found it a wilderness, they bequeath to us a faithful field, in high cultivation. Axe and mattock are sufficient for the forest, and their use requires much nerve, but little skill. Other instruments befit the garden; and much skill is required in their use. What minister, with any sensibility or self-respect, can think of teaching those, whose little ones of ten years old, are capable of being his teachers? It will not do: this is no day for such preachers.

Ours is an Ecclesiastical Republic. Liberty cannot live without light and virtue. A free people must have wisdom to understand their rights, and virtue to maintain them; else they will soon be despoiled of them by force or fraud. Our people and preachers must be in-

telligent and pious, or they will not long remain free, prosperous, and happy. Different materials are fit for clerical despotism. This is fortified by ignorance and flourishes in corruption. Let us, as a people, be awake; and if we appear to build slowly, let us build solidly; always remembering that the strength of Churches consists not in numbers, but in wisdom and purity.

W. W. HILL.

Warrenton, N. C. 22d June, 1831.

BEAUTY.

There's beauty in the noontide atmosphere;
When willows bend their graceful boughs to meet
The fountain waters—delicately clear;
When mid-way heaven the wild lark carols sweet:
There's beauty in the tender traits which fleet
Along the *skies* shores and isles of gold—
That seem just formed for holy angels' feet—
Gleaming with gifts of an immortal mould!
God!—could thy name be lost, while men such scenes behold!

'There's beauty in the storm;—the far, deep roll
Of the majestic thunders—like the cheer
Of charging hosts—swells the dilating soul
With love—deep love—and reverential fear
For Him who curbs the whirlwind's red career,
And grasps the living lightning in his hand!—
For Him who of *all* beauty is the sphere—
The centre of the glorious and the grand—
The light of sun and star, of heaven and sea, and land!'

MINISTERS' DEPARTMENT.

For the Methodist Protestant.

HINTS TO MINISTERIAL CANDIDATES.

MR. EDITOR,—A lover of the truth, as it is in Christ Jesus; one, who is daily employed in seeking after it, as revealed in the Holy Scriptures, in application to the conduct of the children of men, especially to the conduct of such of them, as think it is their duty to sustain the office and character of Gospel preachers; would ask, by way of suggestion (one question; whether the words of our Blessed Redeemer, addressed by him to his first commissioned servants under the Gospel dispensation, soon after his resurrection and investment with all power, both in heaven and earth, when he said, "go ye into all the world and preach my Gospel to every creature, and lo, I am with you always, even unto the end of the world," were not intended to excite in them and their successors, firm reliance and trust in his Almighty presence, power and goodness, to supply all their wants, support them in all their trials and toils, and to protect them in all their various perils and oppositions, whilst they were faithfully engaged in discharging the sacred duties, involved in their high commission.

Now, if this be the case, why is it, Mr. Editor, that so many young men, who offer themselves to the annual conferences of the M. E. Church, for employment in its ministry, should, after being refused by said conferences, (they having no place for their immediate services,) remain in a state of inactivity, without exercising themselves; for, if they have been called of God, to preach his Gospel, should they not be to work, *some where*, instead of standing all the day idle? And if the M. E. C. has no employment for them, can they not find it immediately in the M. P. Church, where they may exercise all their gifts and graces in promulgating the very doctrines which the M. E. Church would have enjoined them to preach, had she employed them? Is it possible that those unemployed candidates, can approve the discipline of the M. E. C., and not that of the M. P. Church? Are there any features in the former, more congenial to the principles of our highly favoured civil government, than in the latter? Are not those principles of civil and religious liberty, which all of us really love, or at least affect to admire and cherish with enthusiastick ardour, to be found in the Methodist Protestant Church, as the very basis, on which the whole superstructure, both of its constitution and discipline, rests? If this be a fact, and I presume none will doubt its being so—why do not all those idle candidates apply without further loss of time, to the annual conferences, (or their presidents,) of the M. P. C. for employment?

We grant it to be true, that our church at the present time, offers no such allurements to young aspirants, either in regard to wealth, power, or popularity, as are to be found in the old? What of that? Does she not enjoin *on all*, as much purity and spirituality, and hold out equal promises of eternal enjoyment through the obedience of faith? Now, let those candidates ask themselves, how much of secular consideration influenced

the first preachers of the Gospel; and turning to themselves, demand of their own hearts how much of such worldly principles influence them. Simon Peter did once ask his Divine Master, what he should have for the sacrifice he made in leaving his home, family and friends to follow him; his gracious answer they may take to themselves.

Our blessed Saviour has opened fields in the M. P. Church, waiting the hand of the tiller, and if they enter not immediately and willingly upon the sacred duties of their high calling, by preaching the everlasting Gospel to dying creatures, may they not justly apprehend the dreadful displeasure of their master for thus burying the talent committed to their care for improvement? He has called them, or he has not! If they doubt their call to the ministry, why did they offer themselves to the M. E. Church? If they do not doubt its being their duty to preach, how have they the temerity to forbear offering their labours in some vineyard? They know not how many souls have been injured through their negligence. Oh, how will such disobedient servants feel, when the Glorious Head of the Church shall appear in all his Majesty to reward every one according to his works, and he saith, "Lo, I come quickly!"

Hoping that the above hints, being made publick through the medium of your useful paper, may be found of practical benefit to many, they are freely offered by a real friend of Zion.

MINIMUS.

For the Methodist Protestant.

UNSTATIONED MINISTERS.

Mr. Editor,—Your last paper presents some good suggestions in relation to our brethren now denominated, "unstationed ministers." I have uniformly contemplated this class of ministers, as being essentially necessary to the well being of the Methodist Protestant Church. The framers of our excellent constitution and discipline have placed them on a level with those who are stationed. They have declared, "all elders in the church of God are equal," and have made it "the duty of every minister and preacher belonging to a circuit or station, to render all the pastoral assistances he can, consistently with his other engagements."

It is impossible for our stationed ministers and preachers to perform all the pastoral labours of the churches. If, having contracted, in the old church, a disposition to hang on the skirts of the itinerant preachers, and to look no where else for help, we act upon that prejudice in the new church, we shall discourage those whom God hath not discouraged, and deprive the church of the services of one of its most valuable auxiliaries. God in infinite goodness has bestowed on us, in this class of ministers, a valuable aid, and it should be duly appreciated, and efficiently employed.

The Gospel is to be preached in a thousand places at the same time—the ordinances are to be administered—the children and youths are to be instructed in the principles and duties of religion—the sick are to be visited—the dead buried, and the counsel and assistance of matured men are needed on all important occasions. All this cannot be done by our itinerant brethren. They must have help, and God has given it. For which, I trust, we feel grateful.

The utmost cordiality and brotherly love do reign among our stationed and unstationed ministers and preachers. At camp meetings, quarterly meetings, four days' meeting, &c. they labour side by side in the word and doctrine. They mingle their tears over the slain of the Lord. They rejoice together in the hour of victory—and after they have gone forth together sowing precious seed, and have reaped a goodly harvest, and come to "shocking up," they cast all their sheaves together in the common stack, and triumphantly exclaim, unto thy name, O Lord, be all the glory!

But how shall we secure the efficient pastoral labours of our unstationed ministers and preachers? It can be done as the constitution directs, at the quarterly conferences. This is the proper place. Here are assembled all the ministers, preachers and exhorters belonging to the circuit or station. Here are the representatives from all the classes. Here are the stewards and trustees: in a word, all the official members of the circuit or station, clothed with constitutional power to make the necessary regulations for the due apportionment of pastoral services. Hitherto the quarterly conferences have done little more than fix the times and places for preaching, and make out a plan of appointments for the stationed and unstationed ministers and preachers; but the quarterly conferences must go further, they must strike out and mature plans for the effectual employment of all our ministers and preachers, in the discharge of the various duties to which pastors are called. If there be any among us incompetent or unwilling to do his fair proportion of labour, let him no longer be honoured as a pastor, and let another man take his place. R.

GATHERER.

For the Methodist Protestant.

NO. II.

SCRIPTURE TOPOGRAPHY.

"If Jesus supped that night in that part of the city called Mount Sion, as is usually said, it follows that he was then at a distance from the temple, and in a place of security in the city: but he voluntarily retired to a privacy, where he knew he could have no rescue or assistance from any of his numerous friends in the city; and this was in strict conformity to his previous declarations, and to his perfect foreknowledge of the event.

Jesus, at supper, probably having given some hint that he designed to visit the garden of Gethsemane that evening, Judas hies to the temple which was in his way thither, or if it be supposed that Caiaphas was at his own dwelling on Mount Sion, the situation of that was equally convenient for the purposes of Judas, who might, as it were, instantly follow our Lord's monition, "what you do, do quickly," by stepping directly to the high priest's residence: he tells the priests that they would have an admirable opportunity of arresting Jesus, who would be within their reach at a given time; for that they had but to go down the temple stairs, to cross the Cedron, and they might seize him before he was aware, and certainly before the people, from any part of the town could assemble in his favour, or know of his capture. To this the priests assenting, they ordered out from the temple a band which seized Jesus in Gethsemane, and brought him to the temple, into those chambers, halls, or courts, where the Sanhedrim at that time usually sat. Here he was examined, abjured, guarded, abused and detained, till the Sanhedrim, having adjudged him to death, remitted him to Pilate. Now, Pilate, residing in Fort Antonia, which was closely adjacent on the north side of the temple, and had various communications with the courts of the temple, some more open as the great staircase, Act, xxi, 40, and others more private for convenience of the guards, garrison duty, &c. the Sanhedrim could easily fill the courts of the fort and pretorium with their partisans, and by such management, make their clamours appear to the governor as the voice of the people of Jerusalem and Judea, now assembled at the feast. The governor, aware of this artifice, and desirous of gaining time, among other reasons, sent Jesus through Fort Antonia, to Herod, whose palace was not far off. Herod returned Jesus to Pilate, and Pilate returned him to the Jews, who, with the Roman soldiers in Fort Antonia, prepared for his crucifixion. He was led, therefore along the *dolorous way* to Calvary, just without the gate of Justice, and there executed.

On considering this narration, does it not assume an appearance of credibility, at least equally strong as that which supposes Jesus to have been led from Gethsemane through the whole extent of the city, to and from the house of Caiaphas, on Mount Sion, where the sanhedrim, &c. were conveyed though not accustomed there to hold their sittings? Is this consistent with the policy of those who would not seize Jesus "on a feast day, lest there should be an uproar among the people," and who had been sufficiently alarmed at the cries of *Hosannah!* not many hours before?

From this statement it results, that the seizure of Jesus was conducted with all the privacy of fear, that he was hurried into condemnation and execution, with all the terrors of those who dreaded a popular commotion, after a decision agreed to by a partial majority only in the sanhedrim; and when sentence had been wrung from the terrified mind of Pilate, it was rapidly completed: no delay, no reprieve, no after consideration being permitted to clear the innocent sufferer, or to allay the anguish of his friends."

ALL THE PERFECTIONS OF DEITY HARMONIZE IN THE CROSS OF CHRIST.

Here, Justice has set her most awful terrors in array; even while goodness appears, with inexpressible loveliness, and the most attractive beauty. Here truth, more unshaken than a rock, takes her immovable stand; and mercy, tenderer than the mother's tear, yearns with bowels of everlasting pity. In a word, the cross of Christ is a conspicuous theatre, on which all the divine perfections unite and harmonize, and shine forth with transcendent lustre.

Hervey.

PROGRESS OF CHRISTIANS.

They that had overcome the world could not strangle Christianity. But so I have seen the sun, with a little ray of distant light, challenge all the power of darkness, and without violence and noise climbing up the hill, hath

made night so to retire, that its memory was lost in the joys and sprightfulness of the morning: and Christianity, without violence or armies, without resistance and self-preservation, without strength or human eloquence, without challenging of privileges or fighting against tyranny, without alteration of government and scandal of princes, with its humility and meekness, with toleration and patience, with obedience and charity, with praying and dying, did insensibly turn the world into Christian, and persecution into victory.

Jeremy Taylor.

BENEVOLENCE OF GOD.

"Of all the minor creations of God, flowers seem to be most completely the effusions of his love of beauty, grace, and joy. Of all the natural objects which surround us, they are the least connected with our absolute necessities. Vegetation might proceed, the earth might be clothed with a sober green; all the processes of fructification might be perfected without being attended by the glory with which the flower is crowned; but beauty and fragrance are poured abroad over the earth in blossoms of endless varieties, radiant evidences of the boundless benevolence of the Deity. They are made solely to gladden the heart of man, for a light to his eyes: for a living inspiration of grace to his spirit, for a perpetual admiration. And accordingly, they seize on our affections the first moment that we behold them. With what eagerness do very infants grasp at flowers! As they become older they would live for ever amongst them. They bound about in the flowery meadows like young fawns—they gather all they come near—they collect heaps—they sit among them, and sort them, and sing over them, and caress them till they perish in their grasp. We see them coming wearily into the towns and villages with their pinafores full, and with posies half as large as themselves. We trace them in shady lanes, in the grass of far-off fields, by the treasures they have gathered and have left behind, lured on by others still brighter. As they grow up to maturity, they assume, in their eyes, new characters and beauties. Then they are strewn around them, the poetry of the earth."

"In our confined notions, we are often led to wonder why beauty, and flowers, and fruit, should be scattered so exuberantly where there is none to enjoy them. But the thoughts of the Almighty are not as our thoughts."

To omnipotence creation costs not an effort, but to the desolate and the weary, how immense is the happiness thus prepared in the wilderness! Who does not recollect the exultation of Vailant over a flower in the torrid wastes of Africa? A magnificent lily, which, growing on the banks of a river, filled the air far around with its delicious fragrance, and as he observes, had been respected by all the animals of the district, and seemed defended even by its beauty. The affecting mention of the influence of a flower upon his mind in a time of suffering and despondency, in the heart of the same savage continent, by Mungo Park, is familiar to every one."

Howitt.

THE DEATH OF A BELIEVER.

Death, the cruel tyrant rages,
Spreading desolation round.
Who can flee, when death engages?
Who can heal the deadly wound?
Dying sinner,
Life in Christ alone is found.

Let the unbelievers tremble,
They despise the Son of God.
Why should saints, this truth dissemble?
They have peace through Jesu's blood.
Love constraining,
They the path of life have trod.

Christ the pains of death endured,
Thus destroy'd its deadly sting;
Life eternal Christ procured,
Here our joys eternal spring.
Hallelujah,
Let the ransom'd sinner sing.

Blessed are the saints in dying,
Sleeping on the Saviour's breast:
On the grace of Christ relying,
They from sins, and sorrows rest:
Mount to glory,
Blessing, and for ever blest!

J. P.

The prize of Virtue.

What nothing earthly gives, or can destroy,
The soul's calm sunshine, and the heart-felt joy,
Is virtue's prize.



BALTIMORE:

FRIDAY, JULY 8, 1831.

It will be perceived, that a large portion of this number is devoted to the consideration of ministerial character. Some of our readers, it seems, have mistaken what was previously said in reference to Education Societies. They suspect that we would have a ministry constituted exclusively of learned men; they fear we have erected too high a standard of ministerial character. One of our friends, under the signature of "P. B. H." has communicated his sentiments on the subject, in an essay, which may be found on the first page. As we, perhaps, have spoken with more emphasis on the importance of ministerial literature, than any of our correspondents, we suppose the essay to have been written chiefly in view of our remarks. We shall, therefore, take the liberty of making some explanatory observations.

We concur with "P. B. H." in the opinion, that literature should not be made an essential requisite in candidates for the ministry. On other points we differ somewhat. He thinks too great stress has been laid upon educational acquirements; we think not, for several reasons. 1st. We remembered that God, the All-wise Creator, was himself an infinite fountain of light and wisdom, omniscience being one of his principal attributes; that He had created man in his own image, endowing him with intellectual faculties, capable of cultivation; and that He demands, from all his creatures, the utmost improvement of every talent he has bestowed, being thereby increasingly glorified in having his own image more and more clearly reflected by the work of his hands. We then thought it decorous that every person, especially an ambassador of God, a representative of the Highest, should reach forward for excellency in every attribute, granted him by his Creator, that he might be the better able to shew forth the greatness and glory of Him, by whom he was commissioned. *Therefore* we insisted on ministerial literature.

2nd. Learning, at this period, is widely diffused throughout our country. General knowledge, a high grade in intellect, and unremitting progression towards excellency, are characteristics of our nation. We could not then endure to see one class of men,—and that, constituted of Ministers of the Gospel of God,—standing still amidst the universal progression; that the public teachers of the noblest science angels ever desired to look into, should fall in the rear of their pupils, thus losing their due influence in society and perhaps depreciating the religion of Christ. *Therefore*, we enforced the importance of intellectual culture on ministers.

3rd. It did not become us to discourse on the spiritual qualifications of a Gospel Ministry. Besides, there is no lack of sincere zeal, experimental religion and natural talent in our preachers; consequently, it was needless to urge the importance of these things. But, we remembered the apathy, that had long existed in the Methodist Episcopal Church on the subject of ministerial education. We recalled the time, when the general feeling of that community denounced learning as inimical to zeal and efficiency; when a Nelson, an Abbot, and others of that class, illiterate but successful ministers, were fondly adduced in illustration of the text, that God worketh by the weak things of this earth. We knew our preachers were generally seceders from that church,

and could not suppose them to divest themselves easily of those habits of feeling and thinking, to which they had been so long accustomed. Hence we feared that some of them also felt too much apathy on the subject of intellectual improvement. Knowing, then, that apathy brings indolence, and indolence ignorance, and ignorance uselessness, we wished to awaken other feelings within them, that they might bestir themselves in the acquisition of those things, which would facilitate the complete development of their talents and enhance the effectiveness of their zeal: for zeal without knowledge frequently thwarteth itself. *Therefore*, we emphasized the importance of intellectual culture.

These are our reasons; and we think they sufficiently sustain the propriety of what we said in a previous number. We would not be suspected of intending any thing derogatory to our ministry; so far from this, we believe it to be superior in educational acquirements to any ministry that has not had superior advantages.

We cannot understand, how any one should think we have raised too high a standard of ministerial character. If we recollect aright, the amount of our proposition on the subject was this: "Supposing, as should always be the case, the person to be a converted man, and that he believes it his duty to preach the gospel; there are two things to be acquired before the minister can be termed properly qualified for his ministry;—1st. A sufficient acquaintance with the scriptures;—2nd. The ability to communicate his knowledge, with correctness, appropriateness, perspicuity and force." And who will deny this? Is this too high a mark for ministers? It is perceived that nothing is here said about Logic or Philology, Classics or Poetry, Philosophy or History. Nor did we ever reckon a large acquaintance with these, an essential constituent in a minister's character; but we ever did and do now deem it highly conducive in one way or another, to the preacher's usefulness. Nor yet, is it wise to demand too little from a minister. Human exertion corresponds generally with its stimulus. Little objects evolve small efforts. Better leap at a mark beyond, than inside our strength: better reach for a summit too high, than too low. In the one case we do our utmost, and ascertain the amount of our ability; in the other we do comparatively little and remain ignorant of what we can perform. *Therefore*, we would have our church erect a high standard of ministerial character.

In conclusion we would say, our respected correspondent seems fearful, lest the attention of our preachers be monopolized by literature. If we thought, the fear well grounded, we would be among the first to deprecate the evil: we do not think it is.—Further, we would ever ascribe paramount importance to the influence of God's spirit, as manifested in the fervent zeal, pointed remarks, and artless, impassioned eloquence of a preacher; even were he an unlettered man. Nor should the mere absence of literary attainments constitute a valid objection to a candidate for the ministry; but it should be strongly enforced upon him, speedily to remedy his deficiency.

If all our subscribers were to exhibit the industry and interest of some persevering brethren and friends, our subscription list would indeed be greatly increased in a very short time. We are glad that our friends and brethren are becoming alive to this subject—one in which the cause of Religious Liberty and the prosperity of our Church are deeply interested. Is it too much to say, that this paper should visit every village and be patronized by every lover of civil and religious liberty?—Who is to extend its circulation but its friends? Much has been done, but there is much more to be done. The press is the palladium of religious as well as civil liberty. Then let all our friends unite to sustain the press—both by their influence and their means.

TO CORRESPONDENTS.

We have a goodly number of communications on file, which shall appear as soon as possible.

RELIGIOUS INTELLIGENCE.

From the Correspondent.

METHODIST PROTESTANTS IN OHIO CONFERENCE.

Dayton, June 11, 1831.

Brother Henkle,—Since I wrote you last, I have had some glorious seasons. I have organized one class of nine members near Clarksville, and one of ten members, four miles from this place, the most of whom had been members in Dayton, having settled in the country near enough to meet together, they form a good beginning, where we have large and attentive congregations in a school house.

At brother Fall's, seven miles from Germantown, where I had formed a class of six, I preached the third time on last Tuesday week, and the word was attended by the Holy Spirit; sinners were powerfully alarmed, six came to the mourning bench with loud cries for mercy. Our meeting commenced at four o'clock, and before the sun had quite concealed his shining face in the western horizon, the glorious son of righteousness arose with healing in his wings upon five of them; they rose one after another, while fervent prayers from a few pious souls were ascending and accepted through the merits of the Saviour. They arose from their deep distress, and made use of the old sweet word, that angels used when they brought the good tidings to the shepherds, "Glory, Glory." I think I never saw a more powerful time for the number of people. We have now ten in this class and a good prospect for more, though sly persecution pours forth from those of whom God demands better fruits.

We have an increase within five weeks in this circuit of twenty three members; five or six of whom are from the M. E. Church.

I drew up a subscription to raise money to build us a house of worship in Dayton four weeks ago. We have the ground given to us in one part of the town if we will accept it, or a lease free of rent in a more convenient place for five years, with the privilege of purchasing at a valued price within the time, or doing what we please with the house, at the expiration of the time, and we have nearly enough subscribed to build the house; thanks be to God and a liberal public for this.

I must also inform you of our success in Washington, Fayette County. Brother Dobbins, sent an appointment to some time in January last. There being no house of public worship in the town, but a brick school house, our old side brethren secured that by renting it, and of course by human right held the keys, when unoccupied by the school and shut, and no one could open for brother Dobbins to preach in it; but Esquire Dempsey opened his house. After four or five appointments, brother Dobbins appointed his Quarterly Meeting there, though, as yet, but three had joined us. By his request I attended his Q. Meeting last Saturday and Sunday: it was held in the Court house, and our blessed Lord was with us from the beginning to the end.—Brother Flood preached the first sermon to a respectable and very attentive number; the work was quick and powerful. We had a glorious time at the Lord's table and lovefeast. At 11 o'clock the benches prepared, filling all parts of the house, were crowded with attentive hearers. Many tears were shed; mourners were invited, and some of them were delivered from condemnation, by faith in Jesus. We opened a door to receive members and ten joined us. I never saw as good a time in a Court house. Our old side brethren held their meetings on Sabbath, I was informed, at the same hours in which our meetings were held, to keep their members from attending with us.

The citizens of Washington were roused in our behalf, and on Monday morning a subscription paper was drawn up, and before I left town, a Mr. McClane subscribed a lot of ground, as a donation to our church, and Mr. Miliken gave us a house to put on it, and there was no doubt, but there would be money enough subscribed to complete the house immediately. So this is the way we are coming to nothing, and dying away.

I am thine as ever, in the bonds of christianity.

A. M'GUIRE.

From the same,

Extract of a letter to the Editor, dated

Morgan Co. H. April 25th, 1831,

More than twenty have united with us since I came here. Since my last communication to you we have not formed any new churches. On Saturday the 16th inst. we received nine members; most of them were from the

world—part were from the E. C. This was in Adams Co. near Quincy. They have had a considerable revival there this winter past, in which the E. C. and Associated Church have both shared. In Quincy it appears, there are some that are resolved to join us. Some others are waiting to see our discipline. In Beardstown we have many good friends, both Methodist and non-professors. There are no religious societies yet in that place; but I preach there regularly, and large and respectable congregations attend, and they deserve great praise for the respect paid to the Gospel.—In Green Co. near Carlton, some have declared themselves, others are waiting to see the discipline. It appears we shall form a good church there. In the town of Alton, Madison Co. there are several members, some of whom did belong to our church in the east, who are ready to come out, but they believe some more will go with them by tarrying a while. This is what is called lower Alton, in which there is no religious society. I have preached there twice, and Father Sims once. We had respectable congregations, and they deserve praise for their respect to the Gospel. In St. Clair I have three places for preaching; we have one small church, and many warm friends there, of both professors and non-professors, some of whom have always opposed the Episcopal government. One of them requested me to make mention of them to you, as supporters of our cause. I have one appointment in Clinton now made, but have not yet been there, and do not know what the prospect is there. Notwithstanding religion seems to be at a very low ebb in this country, yet our meetings are well attended and the Lord often meets with us. We have many refreshing seasons from the presence of the Lord. Indications of revivals in many places are seen: O that the Lord may prosper his cause in these ends of the earth, and throughout the world. Our cause is gaining ground in this country; may the Lord pour his spirit on us and enable us who profess to reform in government, to reform in heart, in practice, in conversation.

Yours truly,

DANIEL PAYTON.

REVIVALS.

Williamsburg, Va.

A four days' meeting has been recently held in the Episcopal Church at Williamsburg, in which a high degree of interest was manifested. In a letter from that place, dated June 14th, published in the Norfolk Beacon, the writer says, "For the last four or five days, the entire population of Williamsburg has seemed to be feelingly interested and engaged in the services of the church. Dr. Ducachet and several other zealous ministers of the Gospel, convened here, on the 10th inst. have, by judicious and incessant activity in their sacred office, completely occupied the minds of our citizens with the most important of all subjects; and morning, noon and night have been employed in religious exercises at the Church, and at the private residences of our most distinguished citizens, there has been not the least abatement of the interest excited. It has on the contrary gone on increasing, and has far surpassed any thing of the kind ever witnessed before in Williamsburg; and you will hear of very pleasing results of the inquiries which the occasion has produced."

S. Rel. Tel.

AUSTINBURG, OHIO.

From an account of a recent four days' meeting.

The Sabbath, the last great day of the feast, was a day never to be forgotten. Though the people assembled between nine and ten o'clock, A. M. and crowded the house to the number of more than a thousand, yet it was with the utmost difficulty that all could disperse before sunset. The day was still: God was there in his still small voice. The congregation divided as usual at the close of the regular exercises, and one hundred and forty-seven took the anxious seat, on the invitation given to such only as had determined to seek the salvation of their souls immediately, and desired christian advice and prayer. The scenes in the inquiry room, and in the prayer meeting, will not soon pass from our memory. Solemnity sat on every countenance, deep and fixed, as if the angel of death were there; and there was in one assembly the desperate struggle to enter the kingdom; in the other, the earnest interceding with God to give the powerful aid of his Spirit. Among three or four hundred in both assemblies, there was scarcely one heart that did not throb with deep anxiety for the salvation of souls; many for their own souls; many for the souls of others. There were parents praying for their children, and children begging their prayers; and when the meetings dispersed, and the two assemblies came together, the effect was overwhelming. The Searcher of hearts only knows the interest that was then felt. He only knows how many sincere prayers went up to heaven."

Extract of a letter from the Chaplain of the State Prison at Auburn, New York.

The deep feeling which pervades this community, on the subject of religion, is not wholly outside of the walls: I have never seen a time so deeply interesting as the present among the convicts: never was I so often called upon to answer the question, "What shall I do?" Among the females it is astonishing. We have for some time past, almost secretly, had a Sabbath School among them, taught by respectable ladies from the village. There is a perfect change in the conduct of all; and some of them are beyond all doubt, new creatures in Christ Jesus.

I rejoice to add that several of our officers are subjects of the work of grace in progress among us.—Recorder.

AMHERST COLLEGE.

The attention to religion, I understand, continues in Amherst College. This has been indeed a highly favored seminary. Its president remarked, at the meeting at Northampton, that the present is the third revival with which that College has been blessed within four years; and that of 200 students who have graduated since its charter was obtained, 150 were hopefully pious. Another fact was stated respecting Yale College, which in interest is equal to any thing which has been reported in this day of animating intelligence. Of 340 students in that institution, only about 75 remain who do not entertain the hope that they are interested in Christ's salvation.

Christian Watchman.

THE AMERICAN SUNDAY SCHOOL UNION.

The receipts of the Union during the past year, chiefly for books sold, amounted to \$74,875; and the expenditures to \$76,029. Within the same period there has been an increase of about 50,336 scholars connected with the Union. In order to carry its plan into operation, the Society has been under the necessity of borrowing \$36,000.

The number in the United States who are enrolled as members of a Sunday School may be safely estimated at 600,000. In Great Britain the number is 1,019,693.

Religious Her.

MISSIONARY INTELLIGENCE.

We extract the following items of Missionary Intelligence, from the Missionary Herald, for June.

CEYLON.

Extract from a joint letter of the Missionaries, dated September 15th, 1830.

The statements contained in the letter, respecting the Seminary, the boarding schools, and the free schools will be reserved for a future number. The extracts to be inserted here will be limited to the other departments of missionary labor, and a few miscellaneous notices.

Publication and distribution of Tracts.

In the course of the year nine new tracts have been printed, and a second edition of two others. These have been published by the Jaffna Auxiliary Tract Society, and distributed by the missionaries of different denominations in the district. Four of the new tracts, which are a part of a series for publication, are called the Blind Way. They contain an able exposure of the absurdities of idolatry in its various forms, drawn from the most approved writings among the Hindoos. The tracts consist of selections, accompanied with remarks adapted to the state of the people in this district, from a treatise called the Blind Way, written at considerable length by Wedanayage, a native Christian at Tanjore. Another of our new tracts contains the Gyatri, or secret prayer of the brahmins, and other prayers or muntrans, not generally known, which are used by different classes of persons on various occasions. The Gyatri, which is considered "the quintessence of the four Vedas," has hitherto been kept a profound secret in this part of the country, known only to the instructed brahmins, who have attained to a certain degree. These tracts, which bring to view many of the hidden things of the Hindoo system, have produced a more powerful sensation in the minds of the people than any others we have published. The learned and influential are alarmed at the disclosures that have been made; while the curiosity of the common people is awakened to know the things that have been so long and so studiously concealed from them. The other new tracts that have been published are called, Good Instruction, The Marriage of Priests, Francis Newport, and Swearer's Prayer. We have also printed a small volume of phrases in Tamul and English: an abridgment of Scripture history for the use of our schools, and the articles and covenant of our church.

Public Preaching—Native Church.

Regarding the preaching of the word as the great means of converting souls, it is a subject of deep regret that few are induced to attend the stated preaching at our churches, excepting those who are in some way connected with us. The congregations at our several stations vary from two to five hundred, but most of them are children from our schools. Preaching in the villages, especially evening preaching, is better attended by adults, though we cannot say that the number who attend is greater than in years past; nor can we expect that there will be much alteration in this respect, until the Spirit be poured out from on high. But as the declaration is on record, that our heavenly Father will give the Holy Spirit to them that ask him, we feel that the withholding of the divine influence is a solemn admonition to us for our deficiency in faith and prayer. It also reminds us that we greatly need the assistance of such as Aaron and Hur, while we are engaged in conflict with those who are in possession of strong holds; who are wiser than the children of light; and who boast themselves against the Lord.

Since the date of our last public letter, two persons have been admitted to the church at Manepy, one at Oodooville, two at Tillipally, and one at Batticotta. The present number of native members of the church in regular standing is one hundred and fourteen. In the course of the year, though none have been dismissed, we have had several cases of church discipline. Every year's experience deepens the conviction in our minds of the extreme degradation of moral character into which the heathen around us are sunk; of the perilous circumstances under which native converts are called to maintain their christian profession; of our need of wisdom, patience, and faith, in the performance of our pastoral duties toward them, and of the urgent necessity of their being kept by the power of God through faith unto salvation. Under these impressions we earnestly commend ourselves and our flock to the kind remembrances of those who stately pray for the perfecting of the saints, and for the edifying of the body of Christ.

SANDWICH ISLANDS.

Extracts from a letter of Messrs. Richards and Green, dated at Lahaina, Oct. 2, 1830.

Religious Meetings.

Public worship on the Sabbath is conducted as formerly, except that one of our number goes out on the Sabbath to some of the neighbouring villages. But we shall speak more particularly of this in another part of the letter. On Friday there is a meeting of the females in Lahaina, who profess to be seeking the salvation of their souls. All persons known to be immoral are prohibited from attending. The number now enrolled as members of the meeting is more than 1,000. These are divided into classes of about forty each; and native teachers from the church are appointed to superintend the classes, under the general direction of the ladies of the mission. The exercises at the meetings, consist in the recitation of scripture lessons, and an examination on the subject of the sermons preached during the week, and are closed by some exhortation and counsel. The native teachers or monitors have also occasional private meetings with their classes, and once a month assemble by themselves, separate from their classes, to receive counsel and instruction as to the management of their classes, and also to report instances of misdemeanors and neglect. The meeting is one of very great interest to the people; so much so that many would be glad to come a distance of twenty or thirty miles to attend it, and even to cross the channel from Lanai and Molokai, if we should advise it. This is the same meeting that was established on the 18th of February, 1825, under circumstances of very peculiar interest. Then ten persons were present—now more than as many hundreds. There have been various changes in the meeting, as new circumstances have occurred, but the meeting has never been discontinued during the five years. This is a good example to shew what has been effected here by a merciful providence during this period.

The associations noticed in the preceding paragraph, and in that which follows, are of the same general character as those mentioned in the last two numbers as existing at Kairua and Honoruru; those at the latter place containing 1,585 women and 2,100 men, and those at the former containing 2,600 women and 2,500 men; making in all, at these three stations alone, more than 10,000 persons who had voluntarily associated themselves together for the purpose of prayer and religious improvement, and on the principle that they will endeavor to obey the law of God and scrupulously refrain from all immorality.

CEYLON.

WESLEYAN MISSIONARIES.

Affecting instance of Heathen Fanaticism.

Mr. George, writing from Trincomalee, makes the following statement. It shows that idolatry is as cruel now as it was twenty years ago.

A few months ago I witnessed a strange and degrading scene. A fine young man, apparently about twenty-five years of age, being prompted by a chimerical imagination and the false insinuations of the priests, resolved to render propitious the goddess Ammen, and thereby obtain great advantages. With these hopes he submitted to a most torturing ceremony, as the goddess to be honored is supposed to be of a sanguinary temper: she is said to have murdered her own child, and to have drank its blood. To please this demon, he first discolored his body with paints and saffron, so as to look terrible; and having partaken plentifully of narcotics, he proceeded to walk round the temple upon slippers studded with nails, which pierced his bare feet: after which he was supported, while he stood on one foot, on the point of a pole about six feet high, called "calloo"—the name and form of an iron instrument, used formerly by the Tamulians in putting to death malefactors, by impaling or spitting them. After this, an iron hook, at least five inches long, with two prongs more than an inch in circumference, was thrust through the skin and muscles of his back, and a rope about forty yards in length was attached to the ring of the hook: this was held by two men, to prevent the wretched man from destroying himself or others; for if he were to get loose, they said, he would run into the fire or water, or commit murder, or whatever the spirit of the goddess, by which he was inspired, might prompt him to do: in this way, the infatuated man was led round the neighborhood. The applause of the multitude, the impulse of his own deluded mind, the stimulating effects of the narcotics, and the excruciating pain which he endured from the hook, made him quite frantic: so that he would frequently, with almost inconceivable agility, bound forward the length of his rope, and attempt to escape; but was prevented by the men who held it. His back was thus lacerated by the prongs of the hook; and the blood occasionally flowing from the wound, and mixing with the paints on his body, made him appear, when in his gesticulations, the most demon-like one could possibly imagine. During this ceremony he was an object of the greatest awe, for the people imagine such a one to be possessed of a supernatural influence; and that all whom he blesses are blessed, and whom he curses are cursed: hence they scrupulously avoid offending him, and to obtain his blessings are very liberal in their offerings to the brahmins.

The committee remark on this case:—

This wretched instance of pagan fanaticism presents a most affecting view, not so much of the besotted individual who was the principal in the spectacle, but of the multitudes who witnessed it with religious awe! Can degradation of intellect and feeling sink lower? Can Satan revel more malignantly in the ruin of immortal man, and his utter alienation from God? How great the charity to raise these prostrate spirits!—to dispel this gloom from an absurd imagination!—and to administer that truth of the gospel, which at once exalts the mind, purifies the affections, and fixes the hope of man upon the living and true God!

MISCELLANEOUS.

PASTOR OBERLIN AT 80.

Few, that have not heard of the pious Pastor Oberlin,—"one of those men," it is remarked, "who are so singularly favoured by Providence, as to find the particular station wherein there is the fullest employment for their peculiar talents, that employment being in entire accordance with their own inclinations also, and at the same time most beneficial to others, and consequently conducting most surely, and in every way, to their own great and enduring happiness. Had he been born a millennium earlier, he would have founded a monastery in some wilderness, and so planted the mustard-seed of civilization. Had he been contemporary with Hus or with Luther, he would probably have died at the stake. Now, as the pastor of a poor Protestant flock, in one of the wildest parts of France, he has led a life, not less laborious, not less signally virtuous, and even more remarkable, than if it had been crowned by canonization or by martyrdom; more useful too in these times, because it affords an instance of heroic charity and enthusiastic zeal, keeping strictly within the bounds of order and duty, presenting thus an example, which, wherever imitable, may safely and profitably be imitated."

The following is a description of him, when fourscore years of age.

There was—almost we may say—a visible blessing upon him, as well as upon his labours. Up to the age of fourscore, age had taken little from his strength, little

from his activity, nothing from his intellectual powers, nothing from his enthusiasm, nothing from his hilarity. In this he resembled Wesley; and like him, the outward man was such as a stranger would have expected and desired to find him. His countenance was finely expressive of acuteness and vivacity, his stature a little below the mean height, but there was a natural dignity in his manner, which even from strangers would have excited attention and commanded respect. His deportment was 'grave, but affectionate; condescending, but in the highest degree gentlemanly;' and it had that true courtesy which arises from benevolence. He never passed any of his adult parishioners without pulling off his hat, and saying something kind to them: nor any of the children without shaking them by the hand, or showing some sign of good-natured recognition. When he went out he always wore a cocked hat and the red ribbon of the legion of honour. As he took the churches by turns, when he went from Waldbach, one of the inhabitants of the hamlet in which he was to preach brought a horse for him, on which he mounted in his ministerial attire, wearing a large beaver and a flowing wig. His sermons were composed with great care; and if he could not, for want of time, write them out at length, he made at least a 'tolerably just outline,' and committed that scrupulously to memory, according to the general practice in his country. But he would add or alter while delivering the discourse, and sometimes changed the subject altogether, if he saw that another was better suited to the circumstances of his auditory. He carefully preserved a colloquial plainness in these discourses, drew largely upon natural history for illustration, which his people were perfectly capable of understanding, and he frequently introduced biographical anecdotes of persons distinguished for their piety. His favourite topics were the love of God as our Father, the freeness of the Gospel, the willingness of our Lord and Saviour to receive all who come to him in sincerity, the necessity of grace, and the sure efficacy of prayer. His Sunday congregations was averaged at about six hundred persons; but on Friday he had a German service for those (about two hundred in number) to whom that language was more familiar than French. He laid aside all form at these meetings, and 'seemed less like the minister of an extensive parish, than like a grandfather surrounded by his children and grandchildren, to whom he was giving suitable instruction.' He used to make the women knit stockings during this service, for their poorer neighbours, not for their own use; it was a work of charity, and needed not, he thought, either distract their attention or diminish their devotion. When he had for some little time read and expounded the Bible to them, he would often say, Well, children, are you not tired? Have you had enough? and if they said enough for one time, he would leave off; though the more frequent reply was, 'No papa, go on; we should like to hear a little more.'

But his instructions were not confined to the church, and the schools, and these regular times of assembling; he visited every cottage in his parish, and conversed with the inhabitants, and kept a private register of the state of every family. He circulated among them a series of questions—to which he required written replies—whether they regularly attended places of religious instruction, ever passed a Sunday without employing themselves in some charitable work, or themselves or their children wandered in the woods seeking wild fruit during the hours of divine service. Do you, he asked, send your children regularly to school?—Do you watch over them as God requires that you should do?—And is your conduct towards them, as well as your wife's, such as will ensure their affection, respect, and obedience? Are you careful to provide yourself with clean and suitable clothes for going to church in? Do those who are so provided employ a regular part of their income in procuring such clothes for their destitute neighbours, or in relieving their other necessities? Do you give your creditors reason to be satisfied with your honesty or punctuality? When the magistrate wishes to assemble the commonalty, do you always assist him as far as is in your power; and if it be impossible for you to attend, are you careful to inform him of your absence, and to assign a proper reason for it? Do the animals which belong to you cause no injury or inconvenience to others? Guard against this, for it would be as fire in tow, and a source of mutual vexation. Do you keep a dog, unless there be an absolute necessity for keeping one? Do you punctually contribute your share towards repairing the roads? Have you, in order to contribute to the general good, planted upon the common at least twice as many trees as there are heads in your family?—have you planted them properly, or only as idle and ignorant people would do, to save themselves trouble? Are you frugal in the use of wood, and do you make your fires in as economical a manner as possible? Have you proper drains in your yard, for carrying off the refuse water? Are you, as well as your sons, acquainted with some little handicraft

work, for your spare moments, instead of letting them pass away in idleness? Nothing by which their well-being could be promoted was too trifling for his attention—no saving too minute for his husbandry, and for the economy of time. He had in his own house a box in which to deposit every morsel of litter which could be consumed in the stove; and he seemed to consider it a point of duty as well as of perfect neatness and economy, that all refuse matter, of whatever kind, should be returned as earth to earth.

Quar. Rev.

BIOGRAPHICAL SKETCHES.

THE REV. JAMES PARSONS.

(Concluded from page 199.)

Though Mr. Parsons makes no parade of authors or criticisms, he plainly shows that he is able to draw from the stores of learning, both ancient and modern, sacred and profane, all that may tend to elucidate the subject he has chosen, and render it at once acceptable to men of taste and comprehensible to the most illiterate. "To the law and to the testimony" is a rule which Mr. Parsons never fails to observe: on this ground he treads with great solemnity, uttering his scriptural proofs and illustrations as if his own spirit were overawed by their truth, and as if he were anxious that every word should make due impression on the spirits of those whom he addresses.

The enunciation of Mr. Parsons, though distinct, is amazingly rapid. Considering that his voice is continually on the stretch, and that he labours under a general debility of system, he certainly preaches too long for himself; he often exceeds the hour, & his exuberant imagination seems then only stopped in its impetuous course by dire necessity. His perorations are often very impressive; there is then a passionate tenderness in his voice, & an earnestness in his address, which makes it evident that he is unwilling to retire from the pulpit till every sinner is warned of the error of his way, and brought to lay down the weapons of his hostility at the feet of the Redeemer.

The discourses of Mr. Parsons are persuasive and hortatory, rather than argumentative and disquisitive; addressed more to the imagination and affections than to the judgment;—from a firm conviction, we doubt not, that in matters of religion the avenues of the understanding are chiefly to be sought in the heart; and that those religious convictions alone can be permanent which have been preceded by a strong impression on the feelings.

"Master, spare thyself," is a request which has often been made to Mr. Parsons, and which we have heard him treat, more than once, with indignant scorn. He has gone to an extreme in this respect: prudence should temper zeal; and when the request, to which we have just adverted, proceeds from the lips of Christian friends, and refers, chiefly, to the length of time occupied in any particular service, observation has convinced us that such voice may be listened to in perfect consistency with the most fervid zeal. Many useful lives have been sacrificed for the want of due caution:—the individuals have said, with Mr. Parsons, "We cannot die in a nobler cause." But their friends have seen plainly how their lives might have been lengthened had they been less rash and headstrong. According to his own statement, his health "became so seriously affected, in consequence of continued exertions, that he was compelled altogether to suspend his public labours;" and "he afterwards found, with deep regret, that several months at least must elapse before he could resume the occupations in which it had been his delight to engage." It was not till after a lapse of nearly twelve months, if we mistake not, that he was able to address his congregation; and we sincerely trust that the length of his affliction, and the importance which his friends attach to his ministrations, will induce him to adopt those measures of prudence by which a useful and exemplary life may be lengthened. The meeting, which took place between Mr. Parsons and his friends on his return to York, will not, we suppose, be soon forgotten by either party.

Mr. Parsons has appeared before the world as an Author also. His first publication was the Confession of Faith delivered at his ordination. In 1827, he published an eloquent sermon, which he preached at the Tabernacle, in aid of the funds of the London Missionary Society. He has recently published a volume, containing nineteen sermons, most of which we had the pleasure of hearing preached. These sermons were prepared for the press during the suspension of his public labours. They furnish a fair specimen of his preaching, and will doubtless prove an acceptable addition to the numerous volumes of sermons already in print. Classical elegance—strength of language—the well-drawn climax—the declamatory appeal, and a powerful mode of quoting Scripture, are their leading features. A second edition is already in circulation.

Pulpit.



ORIGINAL POETRY.

For the Methodist Protestant.

THE COMING OF THE SHOWER.

Many a long and weary day,
Nature hath waited for the shower;
The leaf has withered on the spray,
And faded grown the drooping flower.
The grain-fields watch with weary eye
Each hopeful cloud that floateth by;
Man looks and mourns—but mourns in vain;
There falls no blessed drop of rain.

But lo! the time has come! the cloud
With welcome gloom o'erspreads the ground;
There is the flash! and hark! how loud
In highest heaven the thunder sound:
Drop after drop! and, full and free,
On field and forest, flower and tree,
The cloud's whole treasure falls amain,
And Earth rejoices in the rain.

Thus when the soul has mourn'd;—when all
The plants of grace have seem'd to die;
When the faint spirit's feeble call,
Has claim'd the mercy of the sky;—
Then the refreshing time drew near,
Down came the shower; the dry and sear
Reviv'd at once, and all were seen
Enrob'd again in dewy green!

T. H. S.

June 14th.

For the Methodist Protestant.

THE SPREAD OF THE GOSPEL.

"Go, preach my Gospel," saith the Lord,
To Nations far and near—
To Jews and Gentiles bear my word
That all the world may hear.

"Lo! I am with you"—I'll succeed
The task to you assign'd;
You shall achieve the mighty deed
Of teaching all mankind.

I gave the word of gospel grace,
Which shall be magnified—
Proclaim'd to Adam's fallen race,
For whom the Saviour died.

My knowledge shall the world pervade,
My glory shall appear
As o'er the waves my servants speed,
To preach the Jub'lant year.

The Angel thro' the midst of Heaven
Shall with the Gospel fly,
And cast in all the earth "the leaven,
The whole to purify."

Christians! the great command receive,
And hasten to obey;
Firm in his gracious word, believe:
Nor fear, nor foes dismay.

They all combine to hasten on
The great—the good design;
Thro' all the world to make it known
And send it to mankind.

The Sunday Schools—the Bible cause—
The Missionary plans,
Are sending forth God's righteous laws,
To distant heathen lands.

A mighty host of saints below
Are working for their Lord;
And thousands running to and fro,
To bear the sacred word.

From farthest pole to farthest pole,
The gospel word shall sound,
From east to west shall all control,
And gird the Earth around.

LEMUEL.

GENERAL SUMMARY.

POLAND.

The brig Charlotte Louise, from Bremen, had papers of that place to May 23d; but the passengers having repeated occasion to shave on the way, used them up to wipe their razors. They would have given us probably the latest dates from the Continent.

P. S. Since writing the above we have been favored by a commercial house, with Bremen papers to the 21st May inclusive. The dates from Warsaw are to the 12th—the same as before received. We translate the following paragraph: *Jour. Com.*

Warsaw, May 12.—The State Gazette contains an official communication from Lithuania to the national government. It exhibits in a clear light, the causes and present state of the insurrection in that province. The following is an extract: "Col. Bartolomaeus, who was sent from Kowno with 1000 men and 4 field-pieces, took Rosienna by means of a superior force, and demonstrated both in this and subsequent engagements, the barbarous manner in which the oppressor carries on war against the insurgents.—Amidst plunder and death, wherever the eye is turned, whole villages and towns send up their flames to the skies, and whoever is unable to escape, is bayoneted without distinction of age or sex, and given up a prey to the devouring element. The same doom awaits the prisoners taken on the field of battle. The soldiers drive them into the huts and dwellings, ten or fifteen in a group, and burn them alive!!"

Some disturbances occurred last week on the Baltimore and Ohio Rail Road, in consequence of one of the contractors having absconded; leaving the workmen unpaid to a considerable amount. By way of revenge the labourers turned rioters and commenced destroying the work of their hands. Peace officers immediately proceeded to the spot to quell the disturbance; but finding themselves insufficient, a call was made on the military. By this additional aid, the sheriff was enabled to make prisoners about 60 of the rioters; and the rest were quelled. The damage done, is estimated at about \$5000.

BUSINESS DEPARTMENT.

J. J. HARROD, has the pleasure of subjoining the following highly respectable recommendations from Rev. Drs. Waters and Jennings, and Rev. W. W. Wallace, to the

BIBLE CLASS EXERCISES.

By the Rev'd James R. Williams.

This little work has been respectfully submitted to my examination, by the author, with a request that I would offer an opinion of its merits. I do so with particular pleasure.

In two respects, and both essentially important, it is a valuable acquisition to the department of religious instruction and education; first, as furnishing, from the great simplicity of its arrangement, an excellent key to a knowledge of the Geography and history of the Bible; and, secondly, as being well adapted, from the judicious moral illustrations and allusions, which appear in the work, to engage the youthful mind in suitable reflections upon the doctrines and saving truths of revelation. This, after all, is the great end of religious instruction.

F. WATERS.

Baltimore, June 15th, 1831.

I most cheerfully concur in the opinion, expressed of the work, by Dr. Waters.

SAM'L K. JENNINGS.

I have perused the above work, and with pleasure recommend it to the patronage of our community, as a most valuable acquisition in view of the instruction of our youth.

W. W. WALLACE.

Orders will be received at the prices quoted, \$1 50 per dozen, or 19 cts. per copy.

The Book Agent will be glad to receive continued early remittances, for the books forwarded, to order, that he may be enabled to meet the increasing obligations consequent on his Agency, which are neither few nor small.

Remittances and payments, in advance, received during the past week and thankfully acknowledged by the publisher, from the following persons, viz:—

Richard Ridgely, \$2 50	Amos Lewis, \$2 50
By Rev. George Brown, \$10, for	By Rev. C. Springer, 5, for
Rev. Elias Morse, 2 50	C. Copeland, 2 50
Wilson Thorn, 2 50	James Miller, 2 50
Wm. Spence, 2 50	Capt. John Constable, 2 50
Rev. John Disceles, 2 50	By Rev. James Hunter, \$12 50, for
By Henry B. Bradford, \$5, 2 50	John Purnell, 2 50
For himself, 2 50	John Alston, 2 50
Samuel A. Spence, 2 50	John Crowell, 2 50
Jacob Israel, 2 50	Spear Whitaker, 2 50
John Richter, 2 50	Henry T. Stanton, 2 50
By Arthur Smith, \$10, for	Rev. Wm. Peck, 2 50
G. W. F. Dashiell, 2 50	John Carey, 2 50
Thomas M. Dashiell, 2 50	T. H. Dennison, 2 50
Thomas Dixon, 2 50	John Bruscup, 2 50
William Holmes, 2 50	R. Richards, for two years
George Baxley, 1 25	subscription, 5 00
Wm. Storger, 2 50	Thomas Scott, 2 50
Samuel Stroger, \$5, 2 50	By N. Dorsey, \$5, 2 50
For himself, 2 50	For himself, 2 50
Job Biddle, 2 50	Lewis Shipley, 2 50
Mr. Henry, 2 50	By Crosby Curtis, \$5, 2 50
Baltzell & Davidson, 2 50	For himself, 2 50
John Kennard, 2 50	James Miller, 2 50
G. C. Addison, 2 50	By A. H. Otis, \$3, 2 50
N. C. Dare, 2 50	For Josiah Jones, 2 50
Mr. Ellmore, 2 50	D. Norton, 50
By D. Ourland, \$15, for	By B. W. Johnson, \$10, for
J. Walker, 2 50	Stephen Andrews, 2 50
E. Crutchley, 2 50	David Wilson, 2 50
P. Cromwell, 2 50	William Smith, 2 50
R. Nelson, 2 50	Nathaniel Driggs, 2 50
J. Stouffer, 2 50	Samuel Baker, 2 50
John Carr, 2 50	Thomas Patterson, 2 50
By Jas. H. Devor, \$5, for	
George Stevens, 2 50	
	\$141 75

Receipts for Books.

N. Gage & D. Norton, per. A. H. Otis,	\$2 00
James Hunter & Son,	17 50
Rev. Cornelius Springer,	40 00
Rev. George Brown,	13 50
	\$73 00

Receipts for Rev. D. B. Dorsey,

Thomas Scott,	\$2 00
William Spence,	1 50
For Rev. M. M. Henkle,	
David Ayres,	\$1 00

Books have been forwarded since the 23d number, to the following persons, viz:

T. Graham, one package, Norfolk, Va. per steam-boat Columbus. Rev. Wm. Bamber, one package, Centreville, Md. Rev. Dr. D. B. Dorsey, one box, Georgetown, D. C. per steam boat Columbia. James H. Devor, one package, Carlisle, Pa. Rev. B. Burgess, jr. one package, Burgess' Store, Va. Rev. Dr. Jacob M. Jennings, one package, Norfolk, Va. Rev. Isaac Webster, one package. Rev. Eli Henkle, one package.

Letters received by the publisher since the last number, from the following persons, viz:—

Richard Ridgely 2, David Ayres 3, (we return you our thanks for sending the names of nine new subscribers.) Rev. George Brown, David J. Miller, Henry B. Bradford, Charles B. Palmer, Rev. James R. Lowry, (we are very much obliged to you for sending the names of nine new subscribers,—the books shall be forwarded.) Rev. Eden Forster, Rev. Ira A. Easter, Arthur Smith, Jesse Nicholson, David Ourand, William Andrews, Samuel Stronger, Thomas Benneson, Jutson Wells, James H. Dover, Rev. C. Springer, Rev. James Hunter, (the books have been detained for want of disciplines, the box shall be forwarded shortly.) Samuel Baker, William Irwin, S. J. Harris, C. W. Bazeley, Albert H. Otis, (25 cents unbound.) Crosby Chrtis, A. Sutherland, R. Richards, N. Dorsey.

Additional Authorized Agents.

Rev. B. W. Johnston, Madison, Indiana.
Rev. S. J. Harris, Warrenton, N. C.
Crosby Curtis, Chazy, N. Y.
David Ourland, Walkersville, Md.
Henry C. Dorsey, Louisville, Ky.
Henry B. Bradford, Tallahassee, Florida.
Rev. James R. Lowry, Rain & Robinson's, Twiggs county, Georgia.
Samuel S. Palmer, Ellicotts Mills, Md.